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The Bishop's Weekly Chat With You.

My dear flock:

I hope that you are following my brief sketch of the life of Fort Wayne's pioneer priest, Father Julian Benoit. He came to Indiana from France when his whole state and part of Illinois, including Chicago, was under the jurisdiction of the Bishop of Vincennes. He received an appointment to the city of Fort Wayne in the year 1840, where his early labors were marked indelibly, and where the older generation still holds him in fondest remembrance. Father Benoit came to this country when the middlewest was a wilderness, and could have an appeal only to a priest who craved to sacrifice his life for the Master. The early missionaries from all the countries of Europe to the millions of Indians in the various countries of South America, in Mexico, as well as those who followed immigrants to our own land, left the comforts of home, friends, their immediate family, to bring the Catholic Faith to strangers and to spend themselves for strangers in the hope of leading them to eternal salvation.

We all readily understand that the planting of the faith in new lands requires heroic initiative on the part of priests. But it does not seem to be quite so clear to us that the pagan lands of today should be evangelized by our own sons, and that we must help promote the work by our prayers and our alms. The aims which followed the missionaries who came to us from Europe cost the contributors far more in the way of sacrifice than the present foreign mission effort costs us.

But we do not need to go to foreign lands to find a fertile field for the spread of the Faith. A large portion of our own country is still missionary and harbors a very small number of Catholics. For instance, the state of North Carolina, which ranks fifth among the forty-eight states in wealth, which is spending more than \$30,000,000 a year on public highways, which is the most progressive state in the south, with a population nearly as large as that of Indiana, has only 6,000 Catholics. This means that only one out of 500 persons is a Catholic, a ratio which is lower than that in China. In other words, there are more Catholics in relation to the total population of China than there are Catholics in North Carolina in relation to the total population of that state. In that commonwealth there are about 1,000,000 negroes, of whom only 350 souls are Catholics, or one out of 2,700. The Bishop of North Carolina needs priests and he needs outside help in order to establish parish units. Recently the American Board of Catholic Missions gave him about \$25,000 with which to open several schools, which will also have chapels in connection with them. The Bishop reports that the negro is friendly to the Catholic Church; that he prefers to send his children to Catholic rather than public schools; that where such a school is started and the priest is stationed there will be a Catholic parish within a year. This shows that we must encourage them, and do more for the bringing of the Faith to Americans themselves.

It is only in recent years that the attention of the people has been called to these needs, the strong impression having prevailed that local parochial needs require whatever money the people have for religious works. Protestants have not felt that way. With very little definite religion to offer to people, they have raised millions for the spread of their particular creed among Americans. While the local parish institution must be supported, the other may not be neglected, particularly since a very light sacrifice is asked of people in behalf of the Missions for the reason that the Catholics of the whole country are appealed to. Systematic support of the Missions is practically assured by an offering of \$1.00 annually, provided all people join in the effort. The Church depends more on prayer, and, while you are asked to give an alms only once a year, you are urged to say every day our Father and our Mary, and the invocation,

This Is Catholic Press Month

January 21, 1927.

Rt. Rev. J. F. Noll, D. D.
Bishop of Fort Wayne,
Fort Wayne, Indiana.

Your Lordship:

With the Feast of St. Francis de Sales, 29th January, begins Catholic Press Month, which runs through February. It is a suitable time to stress the urgency of generous support of the Catholic Press, as a potent force in defending and disseminating Catholic truth.

The high mission and the vital importance of our religious Press call for no proof. If any were demanded, it is at once seen in the imperative need of a trustworthy chronicler of things Catholic the world over. For it can be safely asserted that the Catholic Press alone presents to the public the full and accurate story of those happenings which, in various nations, affect profoundly the interests of the Catholic Church and the welfare of her members. A pertinent illustration of the specific service which the Catholic Press has rendered in this respect is seen in the present Mexican situation.

At our doors a persecution is raging that recalls the days of early Christianity. The conditions should stir the righteous indignation of all justice-loving people. But, alas, the contrary is the fact. Public opinion in America, outside the Catholic Church, has looked with lamentable indifference or with fatuous indulgence upon the outrages in which Christians have been the victims. A paid propaganda has sought to make the Catholic Church appear responsible for Mexico's ills. Practically the only agency to place before the American people the facts about Mexico has been the Catholic Press. It has told the story of the confiscation of property, of the suppression of free speech and liberty of the press, of the heartless treatment of ecclesiastics, religious and laymen, of the destruction of those rights which in America are sacred and inviolable—and the war against all religion. A just appreciation of the work of the Catholic Press is now possible through the statements of the Secretary of State of the United States before the Senate Committee on Foreign Relations. Who, after reading the Momentous declarations of Secretary Kellogg, can doubt that the radical forces in Mexico, now warring against the Church, are one in sentiment and purpose with those in other countries whose objective has been the destruction of all religion?

Nevertheless, until the Secretary made his statement, the average reader of our secular newspapers had little or no notion of the radically anti-Christian policy being pursued in Mexico by the present rulers.

Not only has the Catholic Press kept the Catholics of America informed about Mexico and other countries where the Church is suffering, but it has had a part in other praiseworthy movements, such as that against the evils of salacious newspapers, magazines and dramatic productions. "A strong, plain-speaking and highly intelligent Catholic Press is needed," says Cardinal Hayes, "to offset the harm done by non-Catholics and anti-Catholic publications."

Worthy of notice in this year's Press Month Letter is the decision of the Press Welfare Committee of the Catholic Press Association to cooperate even more cordially with the News Service of the National Catholic Welfare Conference. This commendable spirit of the Press Welfare Committee is indicative of the increasing support of the Catholic Press by the Catholics of America, and is an encouraging step towards the goal of a Catholic paper in every home.

When this is a fact—the Catholic Press will be able to discharge to the full its high mission of proclaiming Catholic truth, of warning the faithful against doctrines and practices that endanger faith and morals, of neutralizing the misrepresentations in non-Catholic publications and of building up a sound Catholic opinion upon all questions that deal with the policies of the Church and the spiritual interests of her members. This is the purpose of Catholic Press Month,—and it should give us new heart to extend the circulation of our religious periodicals and encourage the reading of our Catholic literature more and more.

Sincerely yours in Christ,

PHILIP R. McDEVITT,

Bishop of Harrisburg,

Chairman, Department of Press,

Publicity and Literature.

Seventy Years in The Priesthood

Cologne.—The Rev. Joseph Muench, of Mingoheim, last Sunday observed the seventieth anniversary of his ordination to the priesthood. This is said by many here to be the first copious jubilee within memory.

Father Muench, who is 96 years old, was a pastor at Mingoheim but has been retired for several years. He is still active physically and mentally.

"St. Francis Xavier, pray for us," for the co-operation of Heaven with the efforts of the missionaries.

Be zealous for the spread of the Faith both abroad and at home. In your own community you can help spread the knowledge of the Faith by informing yourself better through the reading of Catholic literature and by passing it on to others. Do not leave the spread of God's cause entirely to your neighbors, but take an active interest in it yourself.

+ John Francis Noll
Bp. of Ft. Wayne

More Missionaries Flee From Wrath of Chinese Mobs

Washington.—Mob violence continues to force Catholic missionaries from their posts in China and to result in pillage of mission property, according to dispatches reaching here. These misfortunes are accompanied to the fanatic efforts of Chinese to drive all foreigners from their shores. It would seem that non-Catholic missionaries are faring even worse than those of the Catholic faith. Animosity seems to be chiefly directed at the British, but the Americans are being swept along in the general hatred aroused against foreigners.

DOMINICANS LEAVE FOR MANILA

Five American Dominicans, Fathers Curran, Grace, Werner, and O'Donnell and Brother James, who constituted the mission group at Fochow, one of the hottest centers of trouble have left the city for Manila, they cabled late this week to the Very Rev. Raymond Maagher, O.P., head of the Dominican Order in this country. They left the city upon direct orders from Father Maagher, who instructed them to await further instructions in the Philippines city.

AMERICAN POLICY ANNOUNCED

The issuance of a statement of the American position in the situation, by Secretary of State Kellogg, has been particularly interesting in one respect in view of some recent reports from Europe.

Correspondents in the Old World reported this week that European nations were inclined to blame much of the Chinese trouble on American missionaries. These countries were represented as saying that American missionaries held up to the Chinese the wonderful benefits of independence and self-determination, and thus, as one correspondent put it, "set a considerable part of China's 400,000,000 people seeking the political millennium." Attention was called to an article by Perthaux in the "Echo de Paris" in which he said American missionaries had undermined revered Chinese traditions, and warned the French Government against permitting the Y. M. C. A. to work in Indo-China, lest it picture American independence so really that the Indo-Chinese try to rid themselves of the French.

At the same time these statements were being published, Secretary Kellogg issued his statement, in which he said that "the United States has always desired the unity, the independence and the prosperity of the Chinese nation," adding:

"The United States is now and has been, ever since the negotiation of the Washington Treaty, prepared to enter into negotiations with any government of China or delegates who can represent or speak for China not only for the putting into force of the surtaxes of the Washington Treaty but entirely releasing tariff control and restoring complete tariff autonomy to China."

It is pointed out here that it would almost seem from this statement that the American Government is not greatly at odds with the views attributed by Europeans to the American missionaries as to the desirability of Chinese independence.

DIOCESAN DIRECTOR'S APPOINTMENTS FOR FEBRUARY

Feb. 8th.—Propagation of the Faith, St. Bernard's, Crawfordville.
Feb. 13th.—Propagation of the Faith, St. Anne's, LaFayette.
Feb. 20th.—Propagation of the Faith, St. Charles Borromeo, Peru.
Feb. 27th.—Propagation of the Faith, St. Joseph's, Hammond.
Feb. 27th to March 13th, Mission at Annunciation, Minneapolis, Minn.
These appointments have the approval of the bishop.

Irish Town Council Votes Down Motion For Opening Prayer

Dublin.—By a majority of one, the Municipal Corporation of Waterford has rejected a proposal to open its meetings with prayer.

Mr. Drea, author of the proposal, said it was to be regretted that in "Holy Ireland," the native Parliament in Dublin did not acknowledge its allegiance to the Almighty at the commencement of its work. He proposed that the Waterford Corporation should open its business by reciting the following prayer:

"Direct, we beseech Thee, O Lord, all our actions, and guide us by Thy holy inspiration, that our business here, begun by Thee, may be happily ended by Thee, through Jesus Christ our Lord. Amen."

This form of prayer was suggested as being inoffensive to any Christian denomination.

Though the motion was rejected, Mr. Drea was complimented on his courage on bringing it, knowing that he was thereby incurring the ridicule of cynical critics.

Waterford Corporation is predominantly Catholic.

Right of Public School Authorities to Permit Absence of Pupils to Attend Religious Instruction Is Upheld

Hartford Lad Named Irish Grid Captain

The Notre Dame football team of 1927 will be led into action on the gridiron by John (Clipper) Smith, of Hartford, Conn., who was elected to lead the Fighting Irish at a banquet January 28 in the Rotary room of the Oliver hotel.

Clipper Smith, as he is known, had established himself as a truly great player during his past two years under the Notre Dame varsity colors and while injuries kept him out of the line-up during a great part of the 1926 season, the year ahead of him is expected to bring out the best fighting qualities he possesses. The choice of Smith was applauded by Coach Knute K. Rockne and members of the graduating team as well as John's proteges during the next season, the latter expressing their confidence in the new captain's leading and playing abilities.

John (Ike) Voedisch, South Bend's contribution to the Notre Dame gridiron, was close behind Smith in the election and was the other of the two gridgers nominated for the position.

Will of Publisher Gives Nuns \$5,000

Columbus, O.—A bequest of \$5,000 to the Brown county convent of the Ursuline Sisters was included in the will of the late Robert F. Wolfe, publisher of the Columbus Dispatch and the Ohio State Journal, who met death a couple of weeks ago in a fall from the roof of a building. Wolfe was not a Catholic.

Failure to Say Grace Betrays Bogus Priest

Chicago.—Inability to say grace over his dinner before he devoured it at the home of Edward Czug cost Thomas Grystar transportation fare to Omaha. As it was he got the dinner—he ate it while the family, with bowed heads, waited for him to say a prayer—and a trip to the police station.

Garbed as a Roman Catholic priest, Grystar appeared at the Czug home and told the head of the household that he had been robbed. Touched by his plight, Czug extended the invitation to dinner. So Grystar, and Czug, and Mrs. Czug and several little Czugs sat down.

The Czugs all closed their eyes and waited for the blessing. But instead of the murmur of prayer there was a rattle of knife and fork and when the eyes were opened nearly all the steak was gone.

"I was too hungry to pray," said Grystar.

When the police, summoned by Czug, arrived, Grystar was just finishing his meal. At the police station Grystar was unable to tell anything about Omaha, which he claimed as his home.

New York.—Signal importance and interest have been attached to the reasons given by judges of the Appellate Division of the New York Supreme Court for upholding the so-called White Plains plan of providing facilities whereby children in elementary grades of the public schools of that place may be given religious instruction.

The opinion was written by Associate Justice Rowland L. Davis, and Presiding Justice V. S. Cochrane and Associate Justices Chas. C. Van Kirk, Harold J. Hinman, and George McCann concurred. The case came before the court in the form of an appeal by Joseph Lewis, representing the Free Thinkers Society.

TEXT OF OPINION

The text of the opinion follows in part:

"The school authorities of the city of White Plains in the year 1925-26 adopted a plan of dismissing certain school children in elementary grades once each week to enable them to receive religious instruction. This action was taken in response to a very general sentiment among citizens, expressed by practically all the clergy. Each parent was permitted to determine whether his children were to receive such instruction, and if so the place where given. The period selected was the last thirty minutes of the school day on Wednesday—open not devoted to recitation but to study, helping, or reading period."

"The appellant after demanding that the Commissioner of Education order this practice discontinued, sought by petition for writ of mandamus to compel him to give directions to the local board and to school officers generally to discontinue such policies."

"The operation of the plan has apparently been satisfactory to the citizens of White Plains. At least, no one has voiced objection before the Commissioner or here. The petitioner is not a resident of that city, and so far as it appears, he may not be the district and sends no children to its schools. It is difficult to understand how he is affected or aggrieved and what right he has in bringing this proceeding. The remedy given by mandamus is largely discretionary and always dependent upon the facts of the case. It may be invoked to enforce a public right by a citizen and a legal right by others the same general grievance."

"The petitioner's complaint relates to a rule or ordinance of a local board of education. Lacking direct interest, it would seem that he was submitting only most of abstract legal questions. The validity of ordinances and statutes and their constitutionality will be determined only when presented by a party affected thereby."

"These preliminary questions either were not raised by respondent or were not pressed on the argument.—Very likely for the reason that the Commissioner decided a decision on the merits so we pass them without further discussion or decision."

"We come then to the question of the legality of the rules adopted by the local school authorities. Although the briefs of the petitioner and interveners are largely devoted to controversy as to whether religious instruction is beneficial, we are not concerned here with the wisdom of the policy, determined for themselves by the parents and the local board. We will consider only the legal questions presented."

"Does the rule adopted by the school authorities violate the constitutional provisions relative to aid in denominational schools?"

"Art. 3, Sec. 4, of the Constitution provides: 'Neither the State nor any subdivision thereof, shall use its property or credit or any public money, or authorize or permit either to be used, directly or indirectly, in aid of maintenance, other than for examination or inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught.'"

"The inhibition is against the use of property or money in aid of schools under the control or direction of a religious denomination. It is not necessarily a

violation to mention the subject of religion in the schools or on school property. Either because of simple religious exercises at the opening of school or the occasional use of school buildings for meetings on Sunday, controversies have been brought before the Department of Education from time to time. No one claimed these trifling matters amounted to a violation of the Constitution."

"Here there was no property or public money used in aid or maintenance of any denominational school. Cards, not provided by the school, were distributed and the parents indicated thereon the place they wished their children to go for instruction. It was entirely voluntary with the parent whether the child was excused. There was some check-up afterward to indicate whether the privileges should be withdrawn. The minimum of instruction can claim in regard to public expense is the time spent by the teacher during school hours in thus preparing and receiving the card, excusing the child, and ascertaining if possible, if the parent's direction has been followed. The acts of the teacher are the same as when excusing a child to attend any religious or secular ceremony. The minimum of instruction is a part of ordinary school routine and discipline. The Constitution is designed for practical purposes and deals with realities, not fictions or conditions largely imaginary. It is intended to operate benignly in the interest of the governed. It should receive a broad, not a petty construction. Its commands are not violated by acts so trivial and remote."

"Does such policy violate the provisions of Article 23 of the Education Law providing for compulsory education?"

"The particular statute applicable here is Sec. 22 of the Education Law. It provides that every child within the compulsory school ages in proper physical and mental condition shall regularly attend upon instruction for the entire time during which the schools are in session. What constitutes proper physical and mental condition is defined and regulated. Instruction in certain subjects is prescribed. The minimum number of days for schools to be in session is fixed, but not the number of hours per day. Much is left to the judgment of local authorities to whom management of schools is entrusted, subject to advice and direction of the Commissioner. There is no claim that the children did not take the prescribed subjects, or failed to attend the prescribed number of days; nor did the children excuse miss recitations in any subject."

"Counsel for the petitioner contended that an excusing children constitutes a violation of this statute."

"The statute is general in its terms. Its purpose and intent must be sought in the conditions surrounding its adoption, the purpose to be served and the methods furnished for its administration. It was prompted by conditions of illiteracy. It was enacted to promote intelligence amongst future adult citizens. It deals with children between seven and fourteen years of age. It is to be made effective through instruments of its own creation—local and state officers."

"Absence from school legal."

"It would be a narrow construction that required every child, physically able, aged from seven to fourteen years, to attend at school every hour of every day the school was in session. It would impose upon children of tender years conditions as drastic and rigorous as those of military law and discipline. In some localities with insufficient school accommodations, there are double sessions for different children each day. The construction contended for would require all children to attend both sessions. There are occasions when it is imperative that the parents have their children at home for assistance. THERE ARE OTHER OCCASIONS WHEN THEY REQUIRE THEIR ABSENCE FROM SCHOOL BECAUSE OF CHURCH OR CIVIC CELEBRATIONS, OR PURELY FOR PLEASURE. THAT THE FAMILY MAY BE GATHERED TOGETHER. It is to the credit of school authorities that children are readily excused on such occasions and no one has deemed it a violation of the law. Those who have had very young children in school know that it is common practice to excuse them after recitation. Larger children, lacking only a few subjects for graduation, whose recitations, we will say occur in the forenoon, are then excused and are not required to return. At examinations, moreover, children are excused except during the hours of examination. These facts are not as commonly known as is the fact that they are not illegal."

(Continued on Page Seven)



"GOOD WILL" COMMISSIONER MEETS MEXICAN BISHOPS. Rabbi Isaac Landman, editor of a Jewish publication and member of a group which went to Mexico "to study religious conditions" there, is shown (center) with Archbishop Ruiz (left), Bishop Diaz, and Bishop de la Mora (right). Bishop Diaz was arrested and spirited away immediately after the interview. (Wide World)

Suez Canal Region Becomes Vicariate

Suez.—A Vicariate Apostolic has been created by the Holy See in Egypt for the benefit of the Suez Canal district, which is a thoroughfare of international travel as well as the home of a large number of Europeans of many different nationalities. It is understood that the appointment will regularly be given to a French Franciscan as Vicar Apostolic.

The first Vicar, who has just been named, is Magr. Columban Dreyer, formerly Bishop of Rabat, where, in the few years of his episcopal ministry, he has greatly extended the organization of the Church in Morocco.

Author Withdraws Bill Aimed at Catholics

Charleston, W. Va.—Delegate W. A. Street, Republican, of Barbour County, and member of the Ku Klux Klan, who recently presented a bill which would have prohibited the inducing of parties to a marriage contract to enter an agreement for the teaching or religious training of children resulting from such a marriage, asked permission of the House of Delegates to withdraw the measure. He was allowed to withdraw the bill, which was regarded as being aimed at Catholics of the State.

Creighton U. Student Works 6 Hours After School, But Leads 600 in Average

Omaha, Neb.—Earning a string of 95's in the quarterly exams, working six hours every evening, and having time enough to make a hobby of reading the classics, is something not many students can do, but Ignatius Floersch of Omaha, a Junior in the Creighton College of Arts and Sciences, does it nicely.

Floersch led the six hundred students of the College of Arts and Sciences in the quarterly standings, with an average of 95 per cent. All his grades were 95 except Religion, which was 97.

BIOGRAPHICAL SKETCH

THE RT. REV. JULIAN BENOIT
DOMESTIC PRELATE

The Editor summarizes the first installment.—Last week Father Benoit's biography told of his birth in France on Oct. 17, 1836, and of his early studies at the Major Seminary at Orléans. Too young to be ordained when he had completed his theological studies, he came to America as a Deacon, and was elevated to the sacred Priesthood by Bishop Brute in 1857, at Mt. St. Mary's Seminary, Emmitsburg, Md., the Alma Mater of many distinguished Bishops and priests in the United States. Immediately after his ordination, Fr. Benoit went to Vincennes, where he was appointed successively to Leopold, near Evansville, Ind., then a scattered village, and laboring there for three years, he was sent to Fort Wayne, where he arrived April 16, 1840. Here he completed the purchase of the property upon which the cathedral now stands, and extended his mission work as far as Muskegon.

The installment of last week left Fr. Benoit after the appointment of his assistants, Father Hamilton, who died in 1842, and Father Rudolph.

(Continued)

Visits Europe

In 1841 Father Benoit visited Europe. On his return he brought Father Rudolph, whose name was just mentioned, who remained three years, and afterwards became the founder of the famous convent and church buildings at Oshkosh. He has gone to his reward. He also brought with him 25,000 francs, a donation from parties in Alsace to the Sisters of Providence in Vigo County.

The canal between Fort Wayne and Lafayette was begun in 1835. In 1840 it was continued to the Ohio line. The mauling fever was ravaging among the laborers and calls were frequent for the clergy, who endured a good many hardships on these sick calls. Many of the men died from the effects of this sickness. Sometimes their visits to the sick took the priests as far east as Defiance. Father Benoit was twice asked by Bishop Purcell of Cincinnati to attend the spiritual wants of Catholics at Defiance, particularly sick people; Father Benoit represented to the Ohio Bishop the great burden already upon him, an appeal was made to Bishop Brute who forthwith added the new charge to Fort Wayne, and the orders were at once obeyed with cheerfulness.

During the digging of the canal the State Treasury became depleted and the laborers were paid in due bills. When the State cashed these, Father Benoit was very gratefully remembered by the men, because of his services among them. The contractors were foremost in their generous recognition.

In 1845 he brought three Sisters of Providence to Fort Wayne from St. Mary's, Vigo County, who opened a school shortly afterwards. Their humble beginning in the work which their benefactor so blissfully planted, has since grown to great magnitude. He furnished their house completely. Later on he helped build the north wing, and in 1883 gave them towards erecting the south wing of the present



building the then magnificent sum of \$5,000.

He also opened a school for boys, in a shop on the corner of Jefferson and Clinton streets, where he afterwards built the present brick structure for the purpose it serves, built it as he did the old Episcopal residence on Calhoun street which afterwards gave way to Library Hall, out of his own funds. He also erected the late Episcopal dwelling, toward which the diocese contributed about \$2,000, he furnishing the house completely and expending about \$14,000 upon it.

His Wealth

At this juncture it is well to state that Father Benoit made some prudent, and in some instances, rather venturesome investments and speculations in real estate about the opening of the late Civil War. From these investments grew his handsome fortune, all of which he sought to dispose of before his death. To a few only is it known what a large amount he gave in secret charity to worthy persons. One instance is known to his Bishop where, during the course of one year, he divided quietly nearly \$2,000 to deserving poor people who had made known their wants to him. A short time before his death he gave to St. Joseph's Hospital the sum of \$2,000, and five days before his demise, he gave Father Brammer \$400, to be expended by the St. Vincent de Paul Society for the poor of Fort Wayne.

The Miami Indians

The remnants of the old Fort Wayne still stood when Father Benoit came to the village of the same name. The old Council House of the Miami Tribe of Indians still remained. It stood on East Main street, a little west of the Fort. The place was frequented by the Miamis who lived in Northern Indiana, about Fort Wayne, Huntington and Peru. They had a War-Chief and a Peace-Chief. The name of the first was Godfrey who died in 1840, just previously to Father Benoit's reaching Fort Wayne. The name of the Peace-Chief was John B. De Richardville who lived until the Autumn of 1841. He was called the Talleyrand of the Miamis, because of his shrewdness both among his own people and among the whites.

At the death of Chief de Richardville, Father Benoit was at Vincennes attending an ecclesiastical retreat. The Chief asked repeatedly during his sickness for the clergyman of whom we write, but he died without seeing him again; he received the last rites of the Church however, at the hands of Rev. Michael Clark, then stationed

at Lafayette, and was buried just south of the old frame church. When the Cathedral was begun, the remains and monument of the Chief were transferred to a new graveyard. The wealth of Chief John de Richardville was supposed to be \$200,000, and of this he had promised to give Father Benoit \$20,000 before he died, but being away from home on the occasion of the Chief's death he never received the gift, in place of which, however, the Chief's children gave the clergyman a section of land west of Marion, Indiana, which sold at the time for \$3,000.

Confidence of the Indians in Father Benoit

As is pretty well known the United States Government bought the Indian lands hereabouts and paid for them in annual installments. On the occasion of these payments the post-traders were on hand to present their claims for merchandise sold to these Aborigines. At every payment the Indians invariably insisted that Father Benoit should count their money, and that he should be present when the post traders presented their bills. In one of these instances, Father Benoit caused to be deducted from the amount asked by unscrupulous traders the sum of \$75,000. This act created no good will on the part of the losers and whilst a person was employed to make the Priest's days few, the scheme was betrayed, the man was told to leave the place within fifteen minutes, and he complied.

He Accompanies the Indians

In 1848 the Indians received orders from the Government to leave their reservations about Fort Wayne and go to the territory of Kansas. They numbered about eight hundred and were led by Chief Lafontaine, whom together with his wife and children, Father Benoit had received into the Church. The Indians, however, refused to leave unless Father Benoit would go with them. But Bishop De la Hailandiere refused to consent, desiring that Father Benoit should not leave his congregation. Finally the Government sent on some troops. The Captain called upon the Rev. Father and begged of him to lead the Indians away peacefully, "for unless you go with them," said he, "they will not go and I will be obliged to hunt them down like wild beasts and kill them."

Upon these representations Father Benoit secured the services of Father Neyron, the only survivor of the band of twenty-two Priests that came to Indiana when Father Benoit came, and started on his tour to please the Indians and save bloodshed. The tribe started overland, in the summer of 1849, and Father Benoit went by canal boat to Cincinnati, thence over the Ohio and Mississippi to St. Louis, where he took the stage for the present Kansas City. He finally reached the reservation marked out for the Indians by the Government and stayed in the encampment with his beloved children of the forest about two weeks. He returned home by stage the entire route, travelling nine days, day and night, in one continuous trip. Out of six persons in the group he was the only one to endure the hardships of the trip in one continuous journey.

(To be continued)

Seventeen Accused
Of Part in Death
Of Priest's Servant

Chicago.—Twelve men and five women of the congregation of St. Mary's Catholic church in Downer's Grove, a suburb of Chicago, were indicted by the Dupage County grand jury at Wheaton, Ill., recently, on charges of having caused the death of Mrs. Anna Rucinska, 40-year-old housekeeper for the Rev. J. B. Nowakowski, pastor of the church, by manhandling her and driving her from the parochial residence.

State's Attorney Chauncey W. Reed obtained fifty-one true bills alleging manslaughter, rioting and conspiracy. He took ten witnesses, including Father Nowakowski, before a special session of the grand jury, called following the findings of a coroner's jury on Thursday, and evidence was pre-

sented to show that Mrs. Rucinska, who came to Downer's Grove from Cleveland three years ago, died of heart trouble, induced, it is said, by rough treatment of a mixed mob on January 9.

According to the testimony of Father Nowakowski, a mob of about twenty-five men and women, incensed and excited, visited the rectory on the evening of January 9. They were expostulating, he said, over an assessment of \$12 made a week before to balance a deficit in the funds of St. Mary's parochial school.

"They passed me at the door," said the priest, "and came inside. They threatened violence. Mrs. Rucinska came in and tried to quiet them."

"Let's run her out of town," some one shouted. A dollar was forced into the woman's hand, and without hat or coat, she was forced out of the door. The rest of the crowd meantime barged in my way, and holding me helpless to aid her."

According to another witness, Henry Kroll, a printer, four women

and a man drove the housekeeper to the Fairview railroad station, where she collapsed. Father Nowakowski was called, and hurried to the station, but Mrs. Rucinska died as the train was rolling in.

An autopsy by Coroner Paul A. Isherwood of West Chicago established the fact that the death, while not due directly to the blows administered to the victim, had been caused by excitement and maltreatment.

Archbishop Keating
To Consecrate New
Birmingham Bishop

London.—Birmingham's Auxiliary Bishop-elect, Rt. Rev. John Barrett, will be consecrated at the Liverpool Pro-Cathedral by Archbishop Keating on February 24th.

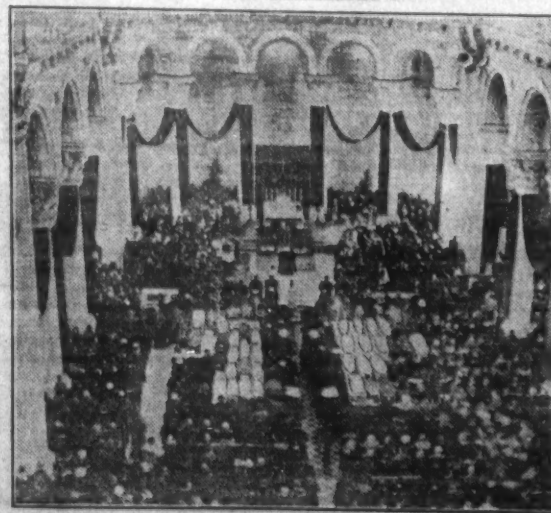
Bishop-elect Barrett, who resigned his post as professor of moral theology and canon law at Upholland College when he received his new appointment, formerly worked on the Sacred Roman Rota, and by a coincidence his successor at Upholland was a colleague at that time. Bishop Barrett and Dr. McCurdy are the only two English priests living who have served on the Rota.

Fire in Convent
Endangers Nuns

Eastport, Me., Jan. 10.—Four Sisters of Mercy escaped with their lives in a fire that destroyed the Catholic church and attached convent on the reservation of the Passamaquoddy tribe of Indians at Pleasant Point today.

One of the nuns jumped from a second story window and was caught safely by Joe Scobee, the Indian constable at the reservation. The loss was estimated at \$30,000.

Mrs. De Pester—Did you enjoy the fillet mignon in Paris?
Mrs. Nouveaux Rich—Yes, I think it was the loveliest opera in the world.
—The Antidote.



REQUIEM MASS FOR PANIC VICTIMS. The little white coffins in the Church of the Nativity, Montreal, contained the bodies of 39 children who lost their lives in a theatre there two weeks ago. (International Newsreel)

CARDINAL VANNUTELLI, PAST 90,
GIVES MEMORIES OF SERVICE
UNDER FIVE DIFFERENT POPES

Rome.—Memories of six Popes, four conclaves and two Holy Years of Jubilee are related by His Eminence Cardinal Vincenzo Vannutelli, Dean of the Sacred College of Cardinals. Bishop of Ostia and Palestrina, and Datary of the Holy See, who has passed his ninetieth birthday. Thirty-six of these ninety years have been spent in the cardinalate. Cardinal Vannutelli is not only the dean in age but the dean in promotion of the Sacred College, and he enjoys the unique distinction of having succeeded his own brother as Dean of the Sacred College. His, too, was the rare privilege of having opened and closed the Holy Door in 1900 and again in 1925, during the Holy Years of Jubilee, when he was archpriest of the Basilica of Saint Mary Major.

Even since his birthday, the venerable Cardinal who carries his ninety years lightly, a tall, straight and commanding figure, has been besieged with requests for a story of his memories. And to all he replies: "Memories... I have so many. How can I choose between them?"

"There have been many things in my life which were really out of the ordinary," he says. "I have known six Popes and served five of them closely. I remember receiving the blessing of Gregory XVI, whom my parents knew personally. He died in 1846. I have taken part in four conclaves. In 1878 I was substitute in the Secretariate of State and in this capacity was closely associated with the Conclave which elected Leo XIII. I was a cardinal at the conclave of 1903 which elected Pius X, and at the one which elected Benedict XV in 1914. This latter was presided over by my brother Serafino, who was then Dean of the Sacred College, and I presided as Dean over the conclave which elected Pius XI. I succeeded my brother as cardinal dean."

Cardinal Vannutelli was born in 1836 at Genazzano, a town famous for the shrine in which is venerated the miraculous image of Our Lady of Good Counsel. He was fourteen years old when the Bishop of Palestrina entered him in the Capranica college, the oldest and most famous of the colleges of the Eternal City. Ten years later he received the degrees of doctor of theology, doctor of canon

law and doctor of civil law. For two years he taught theology at the Vatican, but in 1863 he entered upon the diplomatic career which was to take him to many different countries. Pope Pius IX sent him first to the Internunciature at The Hague, as auditor, and in 1866 he was transferred to Brussels.

"Leopold II had just mounted the throne," the Cardinal says, in recalling this period of his career. "Already we divined in him the great king who was to do so much for his country. While there I was present at the ordination of the late and deeply beloved Cardinal Mercier to the priesthood."

As long ago as 1883, when Leo XIII sent him as head of the Pontifical Mission to Russia for the coronation of Czar Alexander III, Cardinal Vannutelli foresaw the social upheaval of that country.

"I remember the Czar," he says, "and with him I saw the young prince who was to become Nicholas II and who has been assassinated by the Bolsheviks. He was a boy of fourteen. The Pontifical Embassy was very well received, but even at that time there could be seen in Russian society the signs which were the forerunners of catastrophe."

After his return from this mission, Mgr. Vannutelli was appointed Nuncio to Lisbon where he rendered valuable services. He was raised to the cardinalate by Leo XIII in 1890 and was placed at the head of some of the important Congregations in Rome. The Popes frequently called upon Cardinal Vannutelli to act as Papal Legate, and it was in this capacity that he attended the Eucharistic Congress in Montreal in 1910.

Commenting on the changes which he has witnessed in the course of his long career, Cardinal Vannutelli declares that Catholicism has made much progress in many fields.

"The development of the missions especially," he says, "is admirable and justifies great hopes. The only dark spot at the present time," the Cardinal says, "is the persecution of the Church in Mexico. This persecution of the best citizens by the government which should protect them is a scandal absolutely unworthy of a civilized people and it is difficult to understand how the other

DEAN OF SACRED COLLEGE. His Eminence Cardinal Vannutelli, oldest member of the Roman Curia, recently celebrated his ninetieth birthday. He has been secretary of the conclaves of Cardinals since 1870. (International Newsreel)

countries can allow it to go on. But confidence, this trial will pass like all the others."

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